THE PACIFIC CHURCHMAN

ADOPTED AS THE OFFICIAL ORGAN OF THE PROVINCE OF THE PACIFIC WHICH INCLUDES THE DIOCESES OF CALIFORNIA, LOS ANGELES, OLYMPIA, OREGON, AND SACRAMENTO AND THE MISSIONARY DISTRICTS OF ALASKA, ARIZONA, EASTERN OREGON, HAWAIIAN ISLANDS, NEVADA, IDAHO, PHILIPPINES, SAN JOAQUIN, SPOKANE AND UTAH

Ringing out your peals victorious,
Greet the breaking Easter day!
Throbbing with your message glorious,
Chime, ye bells, your reveille.
Roll waves of sound
With waves of light,
Till earth around
Ye banish night!

Christ the Victor, once the Victim,
Now His cross with glory gleams!
Sin can now no more afflict him,
Through the grave His halo streams.
O death and gloom,
And unstopped tears,
And silent tomb,
Ye lose your fears.

Rapturous once the startled greeting,
For a Lazarus called from death,
Though but for a life-space fleeting,
Breathed anew obedient breath.
Bound hand and foot
With grave clothes see!
Such emblems suit
Mortality.

O but thrilling through the ages
Comes the thought of Christ regained!
Met forever sin's dread wages,
Life from death for man obtained!
No grave-clothes bind
That Risen One,
All left behind,
Their meaning gone.

Sounding then your peals victorious,
Wake the world for Easter praise,
Throbbing with your message glorious,
Ring ye in this day of days!
Ye bells that toll
The funeral notes,
Glad praise outroll
From brazen throats!

Pacific School of Religion Berkeley, C

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Written for the Sunday School of Christ Church, Hartford, 1882. *W. F. N.*

[In the old Sarum Rite of England, a rubric provided that an Easter antiphon should be sung in the early morning—*Pulsatis omnibus campanis*—all the bells ringing.]

Volume LI.
Number 10.

San Francisco, May, 1916

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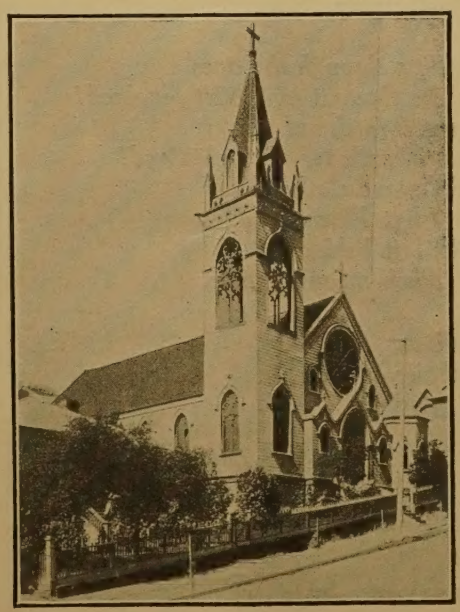

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Entered at the San Francisco Postoffice as second class matter.

MAY CALENDAR.

1—SS. Philip and James (red).
7—2nd Sunday after Easter.
14—3rd Sunday after Easter.
21—4th Sunday after Easter.
28—5th (Rogation) Sun. after Easter.
29, 30, 31—Rogation Days.
June 1—Ascension Day.

THE RESURRECTION AND THE LIFE.

Beside the dead, I knelt for prayer,
And felt a presence as I prayed:
Lo! it was Jesus standing there.
He smiled, "Be not afraid!"

"Lord, Thou hast conquered death, we know,
Restore again to life," I said,—
"This one who died an hour ago."
He smiled,—"He is not dead."

"Asleep, then, as Thyself didst say;
Yet Thou canst lift the lids that keep
His prisoned eyes from ours away."
He smiled,—"He doth not sleep."

"Alas! too well we know our loss,
Nor hope again our joys to touch
Until the stream of death we cross!"
He smiled,—"There is no such!"

"Yet our beloved seem so far,—
The while we yearn to feel them near,—
Albeit with Thee we trust they are."
He smiled, "And I am here."

"Dear Lord, how shall we know that they
Still walk unseen with us and Thee,
Nor sleep, nor wander far away?"
He smiled, "Abide in me."

Rossiter W. Raymond.

An Easter Message
from Bishop Nichols.

World-wide war staggers civilization itself with the dominion of death. Easter-tide truth circles the earth with a victory note of life. Because no century has been more stirring with its peoples' use of ingenuities for human slaughter, probably never before has there been so wide-spread an accrediting of the paradox, "In the midst of life we are in death."

Now a paradox is not an explanation but an experience; not logic but axiom; not debatable but indisputable; not a challenge to our casuistries but a frigid fact. Explanation, logic, debate, casuistry upon the whys and wherefores of the embattled millions and the alleged débacle of Christian forces offer abundant evidence of the unshaken confidence of the age that the pen is still mightier than the sword. But no one is arguing whether we have been mistaken all along as to whether there is such a thing as life or whether there is such a thing as death. The foolish body that says in his heart, "There is no God," because of war or on any other ground, must accept the grim paradox that the trench-line of throbbing young life of today fills a death-roll of tomorrow.

But with the Easter illumination the paradox shows its further perspective. Again this is still paradox, not a proposition to be reasoned out to an issue, the same paradox of death and life, a twofold truth to be accepted as inevitably as we accept "daily instances of mortality" without understanding it all. And herein is the elevation of spirit and assurance that must be the leading into the real and vital Easter Joy. The paradox is as unexplicable as ever, only it is supplemented and reversed in order. "Likewise reckon ye yourselves to be dead unto sin; but alive unto God through Jesus Christ our Lord." Or as a true *sursum corda* in all our cross-bearing and sorrow and dying, to put it in Easter phrasing for time and eternity, for the individual and for the innumerable host, "In the midst of death we are in life."—WILLIAM F. NICHOLS *in The Churchman.*

The necessary canonical majorities of concurrencies and consents of the Bishops and Standing Committees having been received, the Rt. Rev. Benjamin Brewster, D. D., Missionary Bishop of Western Colorado, became on April 21, 1916, Bishop of the Diocese of Maine; and the Presiding Bishop became acting Bishop of Western Colorado.

On April 22nd, the Presiding Bishop appointed the Bishop of Maine to the charge of the Missionary District of Western Colorado, until other action is taken.

DANIEL S. TUTTLE,
Presiding Bishop.

A BEDSIDE EASTER OFFERING.

To be home from St. Luke's Hospital for Easter was part of good Doctor Allen's program, which, like other forecasts of his surgery and devotion for Bishop Nichols, was happily realized. And so by the Bishop's bedside in his own room he was enabled to have his Easter Communion, Archdeacon Emery being the Celebrant. Passing by many other profound Eucharistic associations with such a service we only mention here one somewhat unique feature at the Offertory. There had been placed in the Bishop's hands to have it offered at that time, as it was, a check for five thousand dollars with the following memorandum which explains itself:

"FOR THE ENDOWMENT FUND OF GRACE CATHEDRAL

To the Glory of God and in Loving Memory of
TIMOTHY AND MARY WARREN PAIGE

The income of the fund to be used toward the expense of carrying on the services. This fund is given at this time as a special thank-offering for the recovery of our beloved Bishop.

LOUIS F. MONTEAGLE,
LYDIA PAIGE MONTEAGLE.

Easter, 1916."

It is by such liberal devisings that the greater vision for God and His Church in California will be realized. The joy of giving to those well trained in the ways of religion will consecrate wealth with new joy of having. Such an example will be followed. And in big-hearted California, Eastertide, if it can rectify the perspective of values of life and property for best appraisal in this life and after this life, will lead to open-handedness which will bless great wealth with great giving. We need not merely go to the Bible or the Church for the appraisal which puts the truest rating upon our possessions that we may make the most of them now in glorious California as well as when we are through with them. One of our poets, Joaquin Miller, who interpreted well many points of the native genius of a Californian, wrote of a philanthropist who had made a munificent gift:

"And wisest is he in this whole land
Of hoarding till bent and gray;
For all you can hold in your cold dead hand
Is what you have given away."

AN EASTER REFLECTION.
By the Rev. W. M. Bours.

Near the end of one of the rose fringed pathways at Corte Madera is a cottage where dwells one of California's retired priests. On the wall at the outer door a legend of Christian good-will greets the visitor: "Peace be with you this day." It was the writer's rare privilege on Easter morning to give the Holy Communion to this man of God, who bade his only companion—a young man—receive with him the Eucharist, saying, "This may be my last Easter Day." In that quiet, simple, nearly unadorned living-room, where the Service was held, there was a sanctity of the real Presence of the Risen Christ—the very power of that saintliness which is begotten through chastisement in those whom God doth love. *The ministry of such a man never ceases!* By reason of heavy physical infirmity, retired from active duty, mostly alone the livelong day, patiently waiting, silently suffering, watching and looking into things heavenly, with God his constant Companion,—the life of this devoted priest is eloquent of the true source of ministerial influence — *Christian Character.*

HOSPITAL HOSPITALITY.

II.

It is said that over a hospital entrance in England was once placed the legend "Don't Boast." The donor of the building may have several things in mind in putting it there—we need not stop to surmise them—but such a maxim does most happily and suggestively fix the Spirit of service in a Hospital Hospitality. The ministrations in any approved hospital explain themselves. Doctors, nurses, staff, all, blow no trumpets. Professional reticence, of course, and the code of their confidences have something to do with this. But the habit of not boasting has more in it than that. It is nothing more nor less than a trait of hospital character when seen at its best. There is no "head-lining," for example, of the skill and time and heart and even personal money outlay that most doctors of standing freely give in the upkeep of hospital activities. There are no "society columns" for the glamouring of names of devoted nurses who through the night hours dance attendance upon the whims of restless patients, or, by day divine the needs and soothe the pain and by kindly personality and ingenuities of comfort interpret the doctor's directions and make the hours pass less draggingly. And in the day's doings the thousand and one exactions and trials and frictions that come to the management and muster roll of the varied departments of a modern hospital, from porter to superintendent, test good nature and loyalty to the institution. Whoever stops to belaud himself for getting along with that with as little "grousing" as human nature will permit? And yet boasting and "boosting" are sometimes so rated as the principal things that count, that without their dinning into our ears we are apt to have a slight notion as to who are "doing things."

It would be too much to expect all the working force of a hospital alike to exhibit in their unspoken terms of service this real geniality which constitutes a veritable and considerable element of Hospital Hospitality. Some fail to understand it. In dealing with sick and infirm humanity as it is often unreasonable and peevish and "imagining things" there is no small temptation to become mechanical and unsympathetic and even harsh at times. This is caricatured in that old bit of splenetic suggestion to one whose chronic sore throat had wearied the adviser with its plaints: "Swallow a paper of tacks and rub the throat externally with two bricks"! But in the long run in the best modern training and atmosphere of a hospital that dereliction to the ideals of service is almost as much of a caricature as the heroic remedy for the valetudinarian throat. No, there is something about ministration to our fellows which calls out the deeper and nobler capacities of man and woman. There is far more than mere professionalism in the true profession of healing. Doctor and nurse and mother, for example, may bend over the critically sick child. The mother love is in all evidence in the tense devotion of every thought for saving the child's life. But it may be her very sense of helplessness keeps her mute and keenly mindful of every move of doctor and nurse. They on their part go about their ministrations free from the sway of their feelings, trying to do the right thing in what might seem almost a cold matter-of-fact way. The mother has her anxious love most in evidence, without expert skill. The doctor and nurse have their professional skill most in evidence without giving way to emotion. This is all a simple necessity of the situation and of vital import to the due clinic and care of the sick child they are treating. But while this is so plain, it is not so well understood that back of that quiet, self-contained demeanor of doctor and nurse there may be, and more often is, the truest kind of heart and intensified human interest. Indeed it is sensibility to suffering beating its music out into the finest touch and accomplishment of the skill of sympathy. A great thinker of the Eighteenth Century, Bishop Butler, uses it as an illustration of religious emotion itself in its true appraisal. He refers to the interesting fact of our human make-up that feelings by repetition grow weaker while the practical principle of benevolence stirred by such feeling grows stronger by repetition. The sensitiveness to such scenes has only taken a different form. It is not so much a case of being hardened as being heartened in the best types. It is really a transmission of energy, feelings crude and unrestrained being trained down to the motive power of the most delicate science of dealing with human ills. Or to use the Bishop's phrase the "passive impression" has been interpreted into the "active habit." He shows the relation of this to the true test of religion as applied to its habitual acts rather than its passing uplifts of feeling—that consideration so important to sound views of conversion which John Henry Newman eloquently brought out in one of his "Plain Sermons" on the "Religious Use of Excited Feelings."

Now if put to a work-a-day doctor or nurse of the finer sort in this "high-sounding prognosis" it would not be strange if it brought out the comment "Do I look like that?" "I have never thought of myself in just that way." But depend upon it it is not mere "guess-work." Yes, you do exemplify that, if you are trying to sample the high ideals of your profession. That instinct for relief is in the sick room, even if it is only alertness to shake out the pillow or "turn on the other side" or that expert taking the temperature—and I never could understand the force of the expression "hot under the collar" when the thermometer is placed under the tongue—and by the way, the latter is quite in accordance with the Scripture which says the "tongue is a fire." Good physicians and surgeons are but specializing in this trait when with prescription or "X-Ray," or laboratory examination, or knife, they put into a few critical minutes, the very best of their personality as well as of their training and experience. Now personality so applied is heart as well as art, and, heart tells in the habit of healing. And that heart back of every other consideration is in most unmistakable reality the demonstration of a second-nature hospitality for the afflicted. How much of this the writer found at St. Luke's Hospital he cannot undertake to record. It was "in the air." To name all contributory to it would be to reproduce in great part the names of the whole hospital force with Dr. W. R. Dorr, superintendent with vision at the head. As other patients, however, would have their immediate attendants to specify, so here the constant and tireless devotion and wonderful handiwork of Dr. Lewis Whitaker Allen as surgeon and of the skill and geniality of Dr. J. Wilson Shiels as physician with him—and the distinguished counsel of Dr. Herbert C. Moffitt given at a critical stage should not be overlooked—the faithfulness in oversight of Miss Esther A. Brown, superintendent of nurses, the efficiency and kindness of the nurses in training and of nurses Guthrie, longest with me, Williams and Carey also serving, and Miss McDermatt and Mrs. Dr. Pettit were to me the closest exponents of the Hospital Hospitality. Such service of ministration develops the true ideal of a hospital. Every one who serves may catch something of its spell. To make another "comfortable" is to be hospitable. And the unifying spirit of all looking to that end gives the character to an institution which those who enter it soon recognize, of genuine hospitality. We often call this a selfish world but we should not forget how broadcast after all is the spirit of service to fellow humanity as evoked in Hospital Hospitality and now strikingly transferred also to the zones of woeful war, evincing a true *noblesse oblige* of the hosts of noble men and women offering themselves for such service. That this is closely akin to the Gospel of Him "Who came not to be ministered unto but to minister" I believe is well symbolized by the welcome Chapel at St. Luke's Hospital with its earnest services, but of the Chapel side of Hospital Hospitality I shall hope to write at another time. Suffice it to say that we do not reach the real genius of the ideal of St. Luke's until we enter into the spirit of the Psalmist's prayer in the verse which used to greet everyone in the entrance hall of the old buildings of St. Luke's "The Lord comfort him when he lieth sick upon his bed, make Thou all his bed in his sickness." (Ps. 41:31.)

WILLIAM F. NICHOLS.

IN MEMORIAM.

MRS. ELIZABETH A. COUPER, who entered into Life Eternal at Lodi on Palm Sunday, was one of those persons whom it was a benediction to have known. She was a Christian and a Churchwoman of that quiet, faithful, olden type of which these are all too few to reckon among one's friends and supporters in the planting and upbuilding of the Church in the land. Born in Morristown, N. Y., on March 9, 1834, she went with her young husband, Mr. John Henry Couper, to Minnesota in 1855, where a home life was begun in that vigorous young State and Diocese of the American Church, which was to result in a family of five sons and three daughters and in becoming a center of strength for the beginning and growth of several parishes there, and of one of the greatest missionary Dioceses of the country. In 1897 the family came to Lodi, California, where with two of the sons and a daughter a new life was begun, and where the husband and father died nearly three years later, after seeing steps taken for establishing there a Church mission. Mrs. Couper's last illness was brief and peaceful, cheered by the Holy Communion ministered by her two sons, the Rev. Wm. Edgar Couper, rector of St. Paul's, San Francisco, and the Rev. Everett W. Couper, of Christ Church, Alameda. The burial service was from St. John's Church, Lodi, conducted by the Rev. W. S. Greenwood, priest in charge, the pall bearers being the four sons, those just mentioned and Mr. George R., and Hobart J. Couper. Two daughters now live in Lodi, and the other, Mrs. Horace Scoles, and family, at Blue Earth, Minnesota. There are also twelve living grandchildren and one great grandchild.

D. O. K.

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"Not to be ministered unto but to minister."

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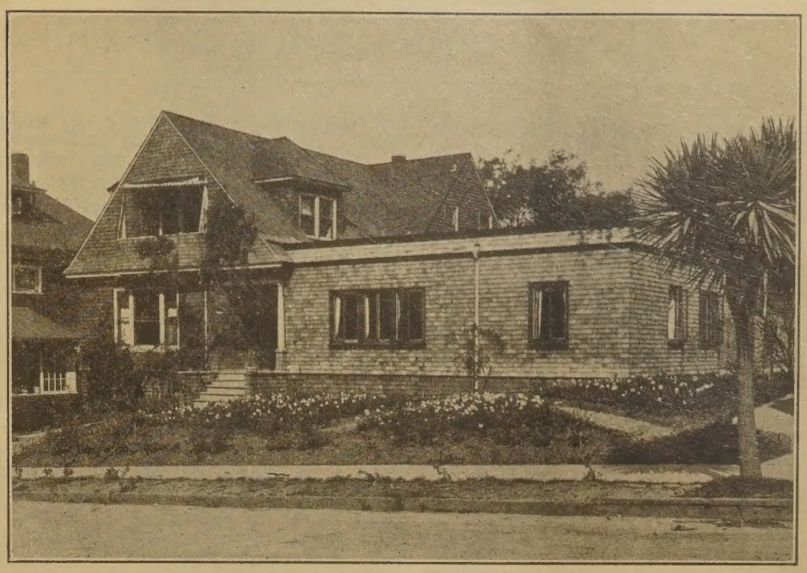
St. Margaret's House is also one of the accredited boarding houses for University women during the winter and summer sessions.

The accommodations consist of single rooms with and without sleeping porches, study-room, living-room, dining-room and chapel; the last three rooms having just been added to the plant.

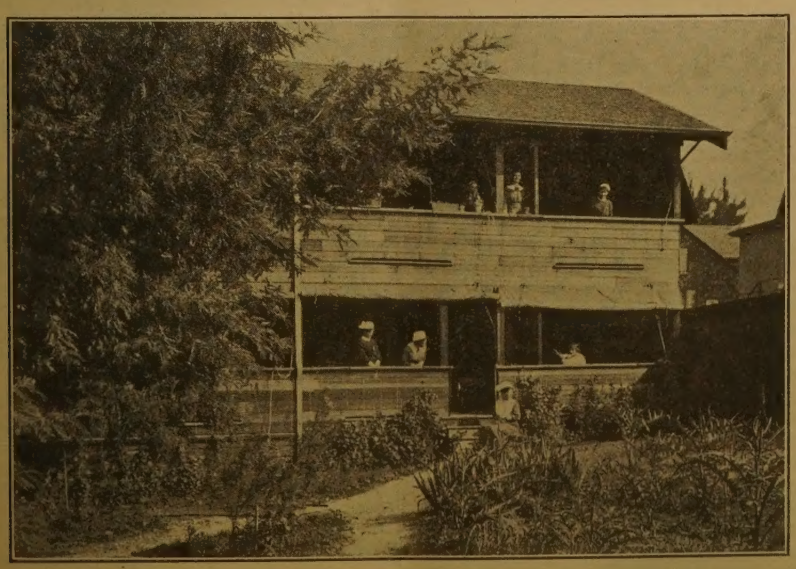
For information either in regard to entering the School or to the Course of Study or in regard to board for University students, apply to Deaconess Hodgkin, 2629 Haste Street, Berkeley, Cal.

The above statement and the pictures accompanying it have lately appeared on a little folder which is to be sent out widely in the interests of the Deaconess Training School. It is hoped that this folder will bring the School to the attention not only of women who may be thinking of some training for Church work or clergymen who may have women in their parishes to whom they would like to present the matter but also of young women coming to the University or the parents of such. The School has accommodations for upwards of a dozen college women and affords an admirable home particularly for those who may be beginning their work at the University. It insures a helpful Church atmosphere and the right kind of direction at the beginning.

The new study and living room and chapel to which reference is made in the circular, have just been opened. This addition to the School buildings was made possible by the generous gift of the Rev. Dr. Bakewell to which several friends of the School added smaller amounts. There is a large living room, bright, cheerful, convenient, and adjoining it an office for Deaconess, and a chapel. The chapel is a most important addition for up to this time the School has never been able to put aside one room as such. There has, therefore, been no place consecrated to worship and prayer alone to which the members of the School could go at any time when they desire to meditate or pray and in which a devotional atmosphere would greatly assist the helpfulness of the daily services. The little chapel is nicely furnished with the organ and prayer desk and a shelf which can be converted into an altar if it is desired to celebrate the Holy Communion. The curtains which form a dossal at this end of the room are the gift to the School of Deaconess Knapp, Dean of the New York Training School, who recently visited St. Margaret's on her way to the Orient.



St. Margaret's House



St. Margaret's Porch House

A PRAYER FOR EASTER.

O Lord Jesus, whom the grave could not hold, grant us grace to be one with Thee, that having died to sin we may rise with Thee and dwell with Thee in heavenly places, that earthly care and sin and sorrow may be to us as things we have left behind, shadows of the tomb; and the only realities for us Thy presence and Thy love.

Give us such joy in Thee that the song of our souls, the assurance of our hearts may be "Christ is indeed arisen." Amen.

Simple Prayers.

A HUMANE MEASURE.

There is now pending in Congress a Bill. H. R. 6915, having for its object the retirement on half pay of superannuated letter carriers and postal clerks. The measure provides for boards of retirement, to be appointed by the Postmaster General from postal employees, to select and pension the superannuated. The cost of the Bill has been estimated at less than one-third of 1 per cent of the salaries of the employees.

To a great many people the fact that letter carriers do not receive pensions will create considerable surprise. Nearly every large corporation in the United States has adopted pension plans to take care of their aged employees. Loyalty and efficiency has been increased wherever a pension plan has been introduced, and large employers of labor give the idea their unqualified approval. The Pacific Gas and Electric Co. is one of the concerns that has recently provided pensions for its employees; an outline of the plan was published in the S. F. Examiner on April 14.

The *Pacific Churchman* is heartily in accord with the postmen in their efforts to secure retirement on an equitable annuity. Policemen and firemen are pensioned when they become too old to perform their duties, and the U. S. Government should make some provision for its worn-out letter carriers. The passage of the Griffin Bill, H. R. 6915, will be a step in the right direction.

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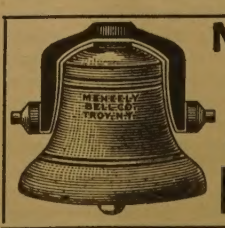
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BISHOP'S APPOINTMENTS.

MAY.

The Rt. Rev. P. T. Rowe, D. D., Bishop of Alaska, will take the Bishop's appointments for May as follows:

7.—II. Sunday after Easter. A. M., St. Paul's, Oakland. Evening, St. Luke's San Francisco.
14.—III. Sunday after Easter. A. M., San Rafael. Evening, Canon Kip Memorial Mission.
21.—IV. Sunday after Easter. A. M., St. Peter's, Oakland. Evening, St. Mary's, San Francisco.
28.—V. Sunday after Easter. A. M., Fruitvale. P. M., Elmhurst.

The Rev. Ernest Bartlam, Vicar of Holy Innocents', San Francisco, will be advanced to the Priesthood at the Annual Convention of the Diocese of Sacramento on May 16th.

On the morning of March 26, the Very Rev. Charles N. Lathrop, B. A., was instituted as dean of All Saints' Cathedral, Milwaukee. The Bishop, Dr. Webb, officiated; the sermon was preached by the Rev. Dr. St. George, canon of the Cathedral and Professor at Nashotah House.

The United Lenten services in San Francisco have justified the wisdom of their resumption after a number of years' omission. Each week the attendance increased in numbers and the addresses on the fundamental needs of Christians were presented by six of the San Francisco Rectors. The true value of these and other Lenten services will be proved if the various parishes and missions show a renewed life throughout the coming year.

The attendance at the noon-day services in the Merchants' Exchange Building has greatly encouraged the committee of the Brotherhood of St. Andrew who had them in charge.

Among the special Easter gifts and memorials that have come to our notice are: A massive bronze and brass Lectern presented to Trinity Church, San Francisco, as a memorial to the Rev. Dr. David McClure, for many years an associate Priest of the Parish; an altar service book for St. James', San Francisco, by the Altar Chapter; St. Luke's Hospital Chapel has also been enriched by a complete set of brasses, cross, candle sticks, vases, altar desk and a credence table; also a chalice, paten, bread box and cruets. St. Paul's, Burlingame, two alms basins and a receiving basin of brass. The Bishop of Nevada has also received for his private chapel a chalice, paten and cruets.

The Convocation of San Francisco will hold its spring meeting on Tuesday, May 2nd, at St. Stephens Church, San Francisco, beginning with the Holy Communion and a devotional address by Rev. Edward Morgan, rector of St. Luke's Church. Aside from the business of reorganizing, this being the first meeting since the Convocation of Oakland was erected, at the 2:15 p. m. meeting the topic for discussion will be: "Young People in the Church." At the evening session two addresses will be given: "Convocation Ideals; as viewed from Marin County" by Rev. Griffen M. Cutting, and "As viewed from San Francisco" by Rev. Wm. H. Hermitage.

It is hoped to have a full attendance of the clergy and laity.

NOTES OF THE MISSION FIELD.

The Rev. H. B. Hadlow left for his home the last Saturday in March, to the great regret of the members of Trinity Church, Point Richmond. They are making every effort by a canvass of the field to largely increase their pledge and have made a formal application that Mr. Hadlow be asked to return and take permanent charge of the work. The growth at Point Richmond is one of the phenomena in this part of California. There is no question that in the very near future the present population will be more than treble. We need a strong man there, who can look over the field carefully and select some strategic point for a new center of permanent church work. It is to be hoped that the arrangements can be made so that Mr. Hadlow can return and take up his residence there.

During the past month the Archdeacon made a visit to Martinez, to hold a conference with the missionary and officers of the mission, as well as the members of the congregation. At the celebration at 11 o'clock was an unusually large attendance and an interested meeting held in the afternoon. Martinez has doubled its population in the course of the last two years, a new hotel to cost $45,000 is in process of erection, manufacturing industries are being established in the near neighborhood, and the future of the town demands that some forward step be taken by the Church. The people are very desirous in the near future of building the new parsonage, the first unit in a group of buildings that shall include a church, on the corner of their property, to be connected with the parsonage by a parish house. Mr. Davies is doing a most excellent work, in which he is ably assisted by his wife, and reports that there have been some new families moving in at Walnut Creek and that the congregations there are increasing.

A letter has been received from the Rev. William Higgs, stating that the Church people at Morgan Hill are preparing to erect a guild house on a site that has recently been acquired that can be used for Church purposes on Sunday and as a social center during the week. Practically all the funds are assured with the exception of about $250, for which a loan may be asked.

PLEASE READ.

It is very seldom that the Archdeacon has ever made a special appeal in the columns of the "Pacific Churchman." He is now doing it in behalf of the True Sunshine Mission. The Rev. Mr. Ng is exerting every effort not only to maintain the work here, but that in Oakland. All who recently visited the mission have been struck by the unusually large attendance at the services, while the Sunday School and day classes tax the present building to its full capacity. If we had the funds the building should be increased, giving double the present space not only for the services but for the various classes. That, however, must wait even if children have to be turned away. One thing is an absolute necessity, and that is a fence around the property that shall keep out those who are not connected with the Mission, and who now are a great hindrance to the children whom Mr. Ng has gathered together. Through the Rev. F. H. Church estimates have been secured of four different kinds of fencing, the lowest of which amounts to $225. This is a real and pressing need that should be attended to at once, and if there are any who are willing to assist in the work checks can be sent to the Archdeacon for that purpose.

His Grace, Archbishop Nicholas of Warsaw died in Petrograd, Jan. 2, 1916. Very well known and popular in Russia, he was a familiar figure, at one time, in the United States also. From 1892 to 1898, His Grace governed the Russian Church in North America. He travelled a good deal in the United States and Alaska and found many true sons of the Orthodox Church, gathering them all into a single solid community.

Through his energetic activity the so-called Uniats returned to Orthodox by thousands and by whole parishes in Pennsylvania, Connecticut and Minnesota. Alongside of administrative work, he was known by literary work, having written excellent descriptions of his travels and life in America. This greatly increased the knowledge of wider circles in Russia of what was taking place in America. After eight years in the United States he was transferred to the diocese of Tauris in the South of Russia; and later on to the diocese of Warsaw, at which time he was also made a member of the Imperial Council.

Bishop Nicholas for several years resided in San Francisco and interchanged courtesies and formularies of the respective Churches established cordial relations between him and the Bishop of California.

My Dear Bishop:—

A committee was appointed by the last General Convention of the Protestant Episcopal Church, to provide for the co-operation of our Church in celebrating the centenary of the American Bible Society.

That we should observe this occasion is beyond question. It is difficult to measure our profound indebtedness to the American Bible Society.

For more than seventy-five years it has generously provided our missions with the Scriptures. It has secured the translation of the Bible into many foreign tongues for our benefit; in Africa, in China, in the Greek Islands and among the Indian tribes of the United States.

It was through the indispensable support and co-operation of the American Bible Society that Bishop Scheraschewsky was able to complete the Mandarin Chinese version of the Bible, which was printed at the expense of the American Bible Society. We owe to this source many hundred thousand copies of the Scriptures by which our missionaries have been able to carry the Divine message to those who had little or no knowledge of God.

We therefore, respectfully ask the Bishops of the United States to suggest to their clergy to observe the seventh day of May, 1916, and to ask them to use the occasion, both to present the claims of the Bible to their reverent interest and use, and also to make due recognition of the hundred years of usefulness of the American Bible Society.

A volume describing its activity for the hundred years will be issued early in March and can be had at a moderate price.

All inquiries as to details should be sent to the Secretaries of the American Bible Society, Bible House, Astor Place, New York City.

Wm. M. Grosvenor,
Chairman.

Province of the Pacific

DIOCESE OF SACRAMENTO.

Rt. Rev. W. H. Moreland. D.D., Bishop.

Ending with the third Sunday in Lent Bishop Sanford conducted an interesting mission in St. Paul's parish, Sacramento, conducting some of the afternoon services in Trinity Pro-Cathedral.

The attendance and interest increased daily, the Bishop answering questions at the evening service. Bishop Sanford's quiet, forceful and impressive manner and his pleasing personality have won for him many friends in the city who will always rejoice at any return visit he may make to the Capital City. The mission will undoubtedly do much good.

Bishop Moreland has just ended a mission of eight days' duration in Trinity Parish, Nevada City. The attendance was good throughout and the young people of the town were present at the services in large numbers.

DIOCESE OF SACRAMENTO.

Trinity Church, Sutter Creek.

Rev. Wm. Rigby. Deacon in charge.

The Reverend Father Arch Perrin, Rector of St. Mary the Virgin, San Francisco at the invitation of the Bishop of the Diocese conducted a Parochial Mission from Monday to Thursday, April 3rd to 7th.

This Church is located in one of the oldest towns in the great gold bearing belt of the foothills of the Sierras.

Fr. Perrin completely captivated the entire population of this little town, Roman and non-Roman, and the church was filled to overflowing from evening to evening. The Roman Priest urged people to attend and the Methodist Minister came himself with his flock. The teaching given both to adults and children was thorough and complete, something that is guaranteed by the mere fact that Fr. Perrin conducted the services. The Holy Sacrifice was pleaded twice each day and though the little Church was one of those somewhat rare places nowadays where there had never been an early celebration yet the ice is broken and never again will the little Church be without that Sacrifice pleaded in the beautiful quiet of the early morning in the gorgeous climate of the Sierras. Twelve will be presented to the Bishop for confirmation. The Mission has now a choir of girls and boys who are reverently trained to serve at the altar. Fr. Perrin and his good people of St. Mary's presented the little Church with a handsome set of Eucharistic vestments and altar linen. The people and their Clergyman were loath to allow Fr. Perrin to leave them but realized that his talent and integrity are to be used by Holy Church in a far wider sphere than we can offer.

Fr. Perrin promises to return to us soon.

DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

The Rt. Rev. Frederic W. Keator, D. D., Bishop of Olympia, closed on Passion Sunday a mission of an octave in St. Paul's Church, Bellingham, Wash., of which the Rev. R. Marshall Harrison, D. D., is rector. It was notable in many ways.

The parish prepared for the mission by daily prayer for the Divine blessing on it in every household, from Ash Wednesday on; by proper advertising; and by announcements from house to house over a great part of the city.

In this prepared ground, the Bishop sowed "the good seed of the kingdom" and it is not too much to say that, through the services in the Church; through an address by the prelate, on "Teachers I Have Known" to the faculty and students of the Normal School to the number of one thousand; through a forceful address to the men of the Young Men's Christian Association, on "Spiritual Preparedness"; and through the generous space accorded daily by the newspapers to reports of his sermons, he reached and stirred the whole city of 30,000 souls.

The congregations, large at the beginning, increased from day to day, until at the last service the church was packed from chancel to doors, and camp-chairs had to be brought in to accommodate the worshippers, in spite of the fact that the rain, which had been coming down all the morning, was a downpour from ten o'clock till after the service began.

His themes were: "God"—convincing; "Jesus Christ, the Revelation of God"—illuminating; "Sin, That Which Separates From God"—searching; "Jesus Christ, the Saviour"—winsome; "The Church, the Sphere of Salvation"—logical; "The Work of the Church, the Building Up of the Body of Christ"—an impassioned plea for world-wide missions and Church unity; and "Masonry and the Church." At this closing service, there were twice as many men as women in the congregation; and the sermon made a profound impression.

The Question Box was a very helpful feature of the work. The Bishop's answers were crisp and clear. He dodged no query, and proved himself to be eminently skilful in the "showing of hard sentences and dissolving of doubts."

Every morning there was a celebration of the holy communion, at such an early hour as to make it possible for business and professional men to attend without interfering at all with their work; and every afternoon there were intercessory meetings, when there was a brief address by the Bishop on "Prayer," and the special requests for intercession were presented at the Throne of Grace. These requests traversed a wide territory, from prayer for self, relatives and friends, through the war-trenches of Europe, to the capture of Villa.

The children were not forgotten, the Bishop giving them a delightful address at their regular weekly Lenten service.

The mission was a success in every way; and the Bishop endeared himself to thousands in the community by his broad-minded treatment of the various themes upon which he discoursed. With the utmost loyalty to the Church, and to our incomparable manual of devotion, he proved himself to be, first of all, a Bible preacher, "rightly dividing the Word of Truth." He has left an indelible stamp upon the entire community, and will return on the fifth Sunday after Easter to administer the Scriptural rite of Confirmation.

In his last sermon the Bishop ran a parallel between Freemasonry and the Church, showing that they are not merely societies, but institutions. "Societies are made," he said, "but institutions are growths." Neither came into full being all at once; but both came out of the mists of long ago, for modern masonry is only a "revival." So, the Christian Church came, by a process of evolution, out of the Jewish Church, and took into the new many of the customs, usages and symbols that had belonged to the old. That Jewish Church was itself the result of a long process of evolution; and the beginnings of the Church as an institution no one knows.

In the New Testament, the word "Church" is a translation of the Greek "ekklesia," which means "the called out"; and so traces, at least, of the institution are to be found back in prehistoric times, in calling out of Noah and his family.

He regarded Masonry as the representative or symbol of natural religion, the method by which man has been trying to find his way "through nature to God"; and the Church as the representative or symbol of revealed religion, the method by which God has gradually made Himself known to men. Masonry demands a belief and trust in God; but the Church requires love and obedience to Him. Masonry lays the emphasis on work, and the Church on worship.

This distinction can be seen in that symbol of the first degree of masonry, "a certain point within a circle, embordered by two perpendicular parallel lines, representing St. John Baptist and St. John Evangelist; the one the stern, earnest man of conviction, with the courage of his conviction, representing Masonry, as a system of morals; the other, sometimes called "the divine," because of his love of the truth in its highest sense, representing the Church, which not only gives to Masonry the idea and the knowledge of God, but is necessary to keep Masonry true to this idea and knowledge. The Church will always be needed, if Masonry is not to be robbed of its ancient landmark, the belief in God as the Great Architect of the Universe, the Creator and Sustainer of all life.

He was willing to admit that Masonry had been helpful to the Church, when designing men attempted to assume unlawful authority over others, enslaving their minds and putting shackles on free consciences.

Masonry, however, can never be a substitute for the Church; and yet this is what the man really thinks who says: "Masonry is a good enough Church for me." This is an utterly erroneous view, and one which would inevitably result in the destruction of Masonry, through the obliteration of some of its most ancient and precious landmarks.

The two pillars which stand in every lodge-room, bearing the names Jachin and Boaz, represent the brazen pillars placed by Solomon in the temple porch, as memorials of the ancient pillar of cloud and pillar of fire that guided the children of Israel in their wilderness journeyings by day and by night.

The Church takes the same symbol, and lifts it to a higher plane, when St. John Evangelist gives an account of that remarkable scene where Jesus, standing in the temple court during the Feast of Tabernacles, which was the yearly commemoration of the wilderness journey, and looking upon these pillars, said: "I am the Light of the World," thereby claiming for Himself all that they symbolized.

"The stone of foundation," is "one of the most important and abstruse of all the symbols of Masonry." We must carefully distinguish this from other stones which play a part in Masonry, such as the cornerstone and the copestone. This stone was cubical in form; and on it was placed a triangular stone of agate, bearing upon its surface a triangular plate of gold, encircled with precious stones,

having within the delta the true name of God.

The Church takes the same symbol, and raises it to a higher spiritual meaning, as it sees its fulfilment in the Christ. When St. Peter, speaking for himself, and all the disciples, has confessed Him as the Son of the Living God, Jesus says: "Upon this stone," that is, this confession, "I will build my Church; and the gates of hell shall not prevail against it"; while St. Paul says: "Other foundation can no man lay than that is laid, which is Jesus Christ."

Lastly, there is that great symbol of Masonry, the Word. In early religions, the Word was used as the expression of God; but God is Life, and therefore the Word of Life. In the mythical history of Masonry, it appears that there once existed a word of surpassing value, known to but few, and by them finally lost. Would it be presuming to say that what was really lost was the ability to make the most of life, because of sin?

When St. John wrote the Fourth Gospel, speculation concerning this lost Word was rife; and so he penned that marvellous prologue which may well be called the most profound chapter even written: "In the beginning was the Word, and the Word was with God, and the Word was God. * * * In Him was life, and the life was the light of men. * * * That was the true light, which lighteth every man that cometh into the world. * * * And the Word was made flesh, and dwelt among us."

Here, then the symbol was again lifted to a higher plane—a spiritual one. The lost word was found again. The symbol of death—for that is what the lost word was—gave place to the true Word, the symbol of life.

Jesus Christ is the Way, the Truth and the Life. That is the truth for which the Christian Church stands; and it has stood for twenty centuries as the unchanged and unchangeable witness.

In connection with the nation-wide preaching mission movement, the Rev, E. V. Shayler, Rector of St. Mark's Church, Seattle, preached a mission in St. Paul's Church, Salem, Oregon, of which the Rev. Robert S. Gill is rector, March 27 to April 2. A splendid enthusiasm met the missioner's efforts, and the results were all that could be desired. The missioner preached to full houses on each evening of the week beginning with Monday, March 27, when the opening service was held. The sermons were followed by the usual "instruction," the general topic for these latter being "The Kingdom." The Question Box each evening proved to be a popular and useful adjunct, many topics being introduced by its use.

Besides the mission services in the evening, the missioner conducted a class in personal religion for women each afternoon, which was well attended; and the holy communion celebrated each morning, Mr. Shayler giving a brief meditation. The mission closed Sunday, April 2 with a corporate communion of the parish, and special services, including a men's mass meeting at three in the afternoon, and the closing service of thanksgiving and prayer in the evening. At the latter service nearly every person present signed and handed in one of the mission pledge cards that had been distributed throughout the pews.

So pronounced a success was the special effort that the rector of the parish plans to make the preaching mission an annual affair in the parish, permanently, as a matter of Church extension and promotion. Mr. Shayler has been asked to return to the parish for next year, but it is doubtful if he will be able to accept.

MISSIONARY DISTRICT OF NEVADA.

The Rt. Rev. G. C. Hunting, D. D., Bishop.

Parish House for Fallon.

Mr. and Mrs. George B. Williams, of Fallon, have announced their desire to build a Parish House in memory of their son, George B. Williams, Jr. It will be of concrete blocks and will contain everything necessary for the largest usefulness, both to Trinity Mission and to the whole community. It is to be erected next to the Church on land owned by the Mission.

Lenten Activity at Ely.

The Rev. J. W. Gunn, Vicar of St. Bartholomew's, Ely, has been preaching a series of sermons during Lent on the general subject, "Our Warfare." Organ recitals, arranged by Mrs. Gunn, have been given on Thursdays during Lent. The effort has been to bring out good talent and to foster good taste in music. The Church is furnished with a very good pipe organ, and it is being used with appreciation.

Another Unorganized Mission Opened.

The Rector of St. Paul's, Elko, (Rev. Ernest H. Price) has commenced regular monthly services in Palisade, Nev. He held the first service there on the 21st inst. The attendance was encouragingly good in numbers. Palisade is a railroad town on the Southern Pacific, a junction road, and contains a population of about one hundred. There is no religious work of any sort being done there. Mr. Price now has five missions under his care in addition to St. Paul's Parish.

The last trip made to Tuscarora, one of these missions, was a strenuous one, made before the winter snow had melted, and before the ice was off the streams. The trip necessitated travel on stage, sleigh and toboggan. Crossing one of the streams, the ice gave way, dumping the missionary into water up to his neck. Fortunately, the next stop was only a mile away, and there were no ill effects from the experience. But the missionary remarks that he "believes in sprinkling more than in immersion."

Sunday School Convention.

The State Sunday School Convention will be held in Winnemucca, April 28-30. The Rev. Ross Turman is in charge of the entertainment of delegates. The first address is to be made by Bishop Hunting, on the subject, "The Church and the Community." These Conventions of the State Association have done a great deal to systematize and strengthen the religious education work in this State.

Robert D. Hall, general secretary of the Y. M. C. A. for Indian Student Work, visited the Carson Indian School this month. He also met with the Indian Association in Reno and Carson. He commended the State Association for its activity in presenting the needs of the Indians before Congress. This Association is making itself responsible for the support of Y. M. C. A. and Y. W. C. A. work at the Carson Indian School. The secretary-treasurer of the Association is Miss Helen Fulton, a young Churchwoman of Reno. The choir of St. Peter's Church, Carson City, sang Gounod's "Gallia" on the evening of Palm Sunday.

MISSIONARY DISTRICT OF UTAH.

The Rt. Rev. Paul Jones, D. D., Bishop

A most important event in this district took place recently, when the Garfield Improvement Company asked the Bishop and other Clergy to open and dedicate a Union Non-Sectarian Church, erected by the company for the use of the people of that place. Garfield is a privately-owned residence town near to the smelters of the Utah Copper Company, and is limited to employees of the smelters and those working among the people, such as teachers. The Mormons have a building in the town, but all other religious bodies had to use the Club, a disagreeable place on the morning after a dance. Our Church began work in the camp as soon as it was organized, and has maintained a resident Clergyman there. The Improvement Company recognizes the Rev. George W. Dunlap as a chaplain, for it contributes one quarter of his stipend, and has turned the new building over to him for services. This does not mean exclusive control, however, as others may use it at times he has no services. Once or twice a month Mr. Dunlap has ministers of other churches come from Salt Lake City and preach to the people. The building was erected at a cost of $15,000, of dark glazed fire-brick with cast cement trimmings. The interior is finished in beautiful stained fir, with oak pews in nave and transcepts, which will accommodate about 400 persons. The altar and complete furnishings, lectern, font, etc., are all memorials to Bishop Spalding from Eastern friends and are the property of the district with right of removal should the privilege to use the building be rescinded. The local branch of the Woman's Auxiliary have purchased an organ at a cost of $600 and have loaned it to the building.

The Clergy of the district are rejoicing because Mrs. Clinton Ogilvie is to send another circuit of the Arthur Brooks Memorial Library for their use. These books come in sets of three to each person on the staff, with sufficient postage to pay all forwarding expenses. After retaining them a month, they are sent to the next one on the list and so on through the whole district. More than half of Utah's staff is far from libraries, and the others find the choice of books maintained by the public is not what is needed, hence these sent by Mrs. Ogilvie fill a real need.

Palm Sunday was an ideal day in Salt Lake City, and great numbers took advantage of the weather to join in triumphal processions. Palms were distributed in all the Churches.

A feature of Holy Week, is the number of Protestant bodies observing it with appropriate services and themes. The Methodist Churches have a union service with an address each night upon the Words from the Cross, and a leading Congregational Church has similar services with sermons by other ministers. In this latter, Bishop Jones preached the first address.

An advisory Council of Boy's Work has been formed in the city, with representatives from each parish and mission. This Council will undertake to form more boys' organizations, according to the need of the Churches and arrange for activities in which all can join. An athletic league is under way, and a summer camp will be opened in one of the nearby canyons. This latter is to be a permanent memorial to Bishop Spalding.

The stereoptican lectures on Alaska and the Philippines have traveled over a good portion of the district arousing a new interest in these fields. The Woman's Auxiliary have undertaken a "box" for Tanana Crossing, and with the help of many Guilds and the Girls' Friendly Society, will send it off shortly after Easter.

The Lenten offerings of the Sunday Schools will be presented on the Fourth Sunday after Easter at the Cathedral. Representatives of each Sunday School will bring the money, *actual money*, that it may convey a real lesson to the children present at the service. The various outside schools which cannot send their own children will be represented by proxies from the city schools. Badges and the Parish banners will add color to the scene.

THE SEAMEN'S INSTITUTE.

The many friends of the Rev. M. Mullineux deeply regret his leaving the Seamen's Institute, but, as he himself expressed it, "He felt that he must do a bit for his country," and has gone back to enter active service in the same way that one of the former chaplains, the Rev. Frank Stone, is already doing. Extracts from a letter written by the latter will appear in another part of this issue.

Mr. Mullineux carried on his work under many difficulties and the remarkable success of his last Christmas appeal and the way in which he left the finances of the Institute proves his exceptional ability, to say nothing of that higher proof in the work that he did among the men. All good wishes attend him, and many hope that in days to come he will return to California.

Letters have been received from the Rev. Charles P. Deems, who expects to leave New York early in June to take up his work at the Institute. Mr. Deems has been the assistant superintendent of the Institute in New York—the most wonderful building erected for seamen in any part of the world—and where it is an open secret that he was slated to succeed the present superintendent whenever the latter should wish to retire. He comes here not only for the work in this city, but with a vision of what this province is to be in the future with its vast frontage on the Pacific Ocean and with its ever-growing commerce. He has had nearly ten years of experience in the work, and is an enthusiast in the cause of the sailor. The Bishop has invited him and his family to be the guests of himself and Mrs. Nichols when he first arrives, and a hearty welcome from all the friends of the Institute is bespoken in his behalf.

It is one of the conditions that he made in accepting the position that there should be absolutely no connection with any other organization. It is the Church Institute under the Bishop, and no attempt will be made to form a new committee until Mr. Deems has arrived and has had an opportunity of acquainting himself with the field and its needs. In the meantime, the Rev. W. E. Couper has taken charge, giving the services and spending all necessary time at the Institute. We bespeak from the friends and subscribers the same loyal support in the future as has been given in the past. It would be a fine tribute to Mr. Mullineux' efforts, if, during the interval between his departure and Mr. Deems' arrival, all subscriptions are promptly paid, the bills of the Institute met and the new Chaplain can enter upon his duties without any deficit, or any financial worry.

Extracts From Letters From Rev. Frank Stone, a Former Chaplain of the Seamen's Institute.

I am now with the 4th Suffolks at the front. The whole thing is very awe-inspiring, but very fascinating. At night the guns at our back, only 200 yards or so to the rear, send big shells over us and the guns in front of us add their quota and the enemies' shells fall around us. The moon looks placidly down upon the inferno, machine guns rattle their incessant tap-tap and star shells rush up to illumine the scene a mile and a quarter in front of us. Today (Sunday) I had seventy artillery men at service, the barn roof riddled with shrapnel, the houses in ruins, and the rear battery in action. I preached on "Jesus called him" and had 5 afterwards to the Holy Communion. I have just got a shed in this village, about 8x10, with another room 8x8. The former I am using as a canteen to supply "comforts" to the men, the other I am now having fixed up as a chapel, where daily I shall have Holy Communion at 7:30 a. m. and where during the day men can write their letters. I went round the trenches yesterday, it was curious to hear the German bullets pinging on the sandbags. Our shells go overhead with a sound like a train rushing through a station, theirs come with a moaning whistle and a sharp explosion. The civilians still hang onto their homes, one little girl of four was simply palsied with fear during last night's bombardment—it does seem a shame not to deport them—I was more touched than by many other things and tried to comfort her in very bad French.

I had services last night in our billets, as we are too exposed to shell fire to mass the men. Three fine gatherings of fifty men each, the colonel at each, and the officers of the various companies. Most intense reverence. Then I had to go up half a mile nearer the front and bury two men; stark and stiff were the khaki figures in the shallow graves. It was dark, the church in ruins, the graveyard incessantly shelled. I met the sergeant and three men, then by the light of my pocket torch I read the short service "earth to earth, ashes to ashes"—and some poor woman's heart in ashes too! I felt very sad as I came back to the trench, so quiet and black, with the bright starlight overhead and the devilish tap-tap of the machine guns and the swish of the bullets. This morning I had three men at my little chapel for the celebration—I wonder if there is one nearer to the front than this? It is just the size of a French shrine, where, as here, every evening the women congregate to pray.

I went up to my parishioners in the very front line this morning and was away for three hours steady plodding along the planked way in the trenches. I saw the German wire and lines 80 yards off, went in dugouts and introduced myself to my new flock. The officer in the front trench looked very amazed and blurted out, "Hello, padre, what the dickens brought you up to this hot spot?" So I explained that I was just looking up my flock—he was awfully gratified. They were trying to snipe a sniper. It's a curious feeling, being under fire. The anticipation is far worse than an ordinary day, but a bombardment must be hell let loose. We lose people here in billets regularly, but everyone ignores the risk, which in another environment would drive one mad.

I put a selection of Church Penny Manuals on the counter of my little canteen—I think that is a good move. Officers and men are extraordinarily responsive and kind, though I am particularly fortunate in my mess—they are just typical "officers and gentlemen," and many of them men of religion. Those who can't see the craving for religion in the army are just blind. I have never felt happier or more perfectly safe—it is most curious. I think I have got over fearing death and feel placid about what at other times appalled me.

Misprints, as Canon Molony reminds us in the St. Albans "Diocesan Gazette," occasionally produce weird results. "I owe an apology to our excellent Archdeacons," he says, "in that they appeared in the February 'Gazette' as 'Archdeadons!' They are quite alive. Some compensation to their feelings may be found in the 'Gazette' for last November, wherein they were described as 'Arch Beacons.' Long may they continue to be shining lights."—"Guardian."

To the Pacific Churchman:

In your issue of March 1st, 1916, is a communication from the Rev'd Wm. Higgs of Gilroy, disapproving of the proposed legislation in reference to representation in Diocesan Convention.

Mr. Higgs, totally oblivious of the fact that there is no possible semblance between the ecclesiastical conferences of the fifth and sixth centuries or the Councils of the middle ages or medieval times, convened as they were at the will and by order of kings to determine questions of faith or the supremacy of themselves or kingdom in the Church, and the Diocesan Conventions of the American Church, proceeds to demolish the entire proposition with the statement that in none of them was the question of the number of communicants used as a basis, but candidly admits that no one can tell what was the basis excepting the royal pleasure of the convener of the conference; so antiquity has no place or weight in the discussion.

We cannot look outside of the American Protestant Episcopal Church for a precedent. We in our Church government are a strictly Constitutional body. Even in the United States in no other ecclesiastical body has the laity the same power that it has in our National, Diocesan or Parochila Councils and Government. No Bishop may be consecrated, no act affecting a rule of faith, change of ritual, status of the Clergy, administration of government or anything can be changed or adopted without the concurrent vote of the laity; such power is strictly the result of Constitutional provision.

The organizers of our National Church were to a great extent personally the same as organized our National Government, adopting the basic principle that majorities should govern under certain restrictions, the nation making the distinction of State and Territory, denying the latter all power except within its own borders and even that limited, which principle has been adopted in every organization of any nature in our country. Our Diocesan Conventions are strictly business gatherings to devise ways and means and local rules for the advancement of the Cause, in which there is no question of conflicting rights between the constituent elements, the Clergy and Laity, it requiring the concurrent vote of both orders to adopt any measure; so we may consider the voting basis of each order as entirely independent of that of the other, the Clergy in active service simply representing themselves individually within constitutional limits by virtue of their orders, the lay delegates representing the respective bodies of Churchmen, who have associated themselves together for religious worship.

The question raised by the proposed amendment to sections 25 and 66 of the Constitution is simply on what shall this representation be based. Mr. Higgs, if I understand him, says, not on the number of communicants or members, that each little community of a score or more of Churchmen should be equal in its vote to the Metropolitan center with its thousands of Churchmen, and to deny that right is an infringement of an almost divine right.

Many Dioceses realizing the injustice of this equal representation and unit vote, have tried to correct it in various ways. The proposed amendments are based on the investigation of these various plans.

Later in the year either myself or some other supporter of this proposition will with your permission discuss the whole subject and try to show the desirability of the same.

Yours truly,

WM. A. M. VAN BOKKELEN.

The Woman's Auxiliary

President, Mrs. Louis F. Monteagle, 2516 Pacific Ave., San Francisco.

Vice-President, Mrs. J. O. Lincoln, 1051 Taylor Street, San Francisco.

Secretary, Miss M. A. Hawley, 528 27th Street, Oakland; telephone Oakland 7406.

Recording Secretary, Miss K. W. Stoney, 3294 Jackson Street, San Francisco.

Treasurer, Mrs. A. C. Kains, 828 Francisco Street, San Francisco.

Treasurer of United Offering, Miss L. J. Gibbs, 3565 Washington Street, San Francisco.

Treasurer of Bishop's Auxiliary Fund, Mrs. L. M. Robbins, 2203 Sacramento Street, San Francisco.

Secretary of Junior Auxiliary,

Secretary of Babies' Branch, Mrs. A. H. Redington, San Mateo.

Secretary of Missions Study, Mrs. C. Edward Holmes, Belvedere.

The Annual Meeting of the Woman's Auxiliary in the Diocese of California will be held in Grace Cathedral on Thursday, May eleventh. There will be a celebration of the Holy Communion at 10:30, the preacher being the Rev. E. L. Parsons. Luncheon will be served in the Diocesan House. After luncheon will be held the Annual Conference of Diocesan and Parish Officers, and at 2:30 the annual meeting, when Bishop Rowe of Alaska will be the principal speaker. It is hoped that every Parish will be represented by members of the Woman's Auxiliary, the Junior Department and the Little Helpers. The Officers' Conference is open to everyone. It is at that time the reports are read.

An exhibit of Articles for Alaska will be made in Grace Chapel on the day of the Annual Meeting. Alaska packages should reach 1215 Sacramento St., May 2nd or 3rd.

The April Diocesan Meeting was held in Grace Chapel Monday, April third at 2:30. There were three speakers, Mrs. Everitt Jones, who has returned from work in the Kindergarten at Anking, China, Miss Chickering of the Young Women's Christian Association, and Miss Grace Crosby. Mrs. Jones spoke especially of the work for little children and for women, in which she has been engaged and for which there is now in China such a demand as well as such a crying need. The missionaries are reaching the family life through the children, teaching mothers how to care for their children's bodies, and giving them the opportunity to develop mind and soul.

Miss Chickering, with other Y. W. C. A. secretaries, is conducting a campaign of education in regard to the varied work of that organization. She spoke of the loneliness and helplessness of girls in a strange city, needing proper companionship, amusement—in a word, home influence, and she urged us to make known as widely as possible the opportunities offered by the Y. W. C. A., that its usefulness may be further increased.

Miss Crosby spoke of the Womans' Auxiliary. She took a text from the twenty-second chapter of Revelation, "And His servants shall serve Him, and they shall see His face, and His name shall be in their foreheads"—the ideal of the Auxiliary. She urged us to fix our eyes upon that ideal, not satisfied with present attainment. As to service, are we not able to go to the hardest field? If not, are we using influence and money to send someone? The foreign field is most difficult and most in need, because there is so short a time to train native clergy and prepare for a native Church. In the parish are we resting satisfied while one woman is not an Auxiliary member? Are our gifts of money and our boxes becoming mechanical, or are they the extension of our own personality, the expression of prayerful interest? And are we praying together for Missions? In Eastern Dioceses more and more emphasis is laid on prayer. There are prayer circles, often occupying the first fifteen minutes of the Auxiliary session. To serve and pray intelligently we must have study classes.

And in all our service, are we remembering that it is service to Christ? Do we see His face? The whole question of Auxiliary work is the primary one—have we definitely, unreservedly given our lives to Him who loved us and gave His life for us? Is His name written on our foreheads?

The Annual Quiet Day for Women under the auspices of the Woman's Auxiliary was held at St. Stephen's Church, on Wednesday, April 5th. There were four services conducted by the Rev. W. H. Cambridge of St. Matthew's Church, San Mateo. His topic was "The Life of the Spirit," and it was considered in four addresses whose subjects were, "God is Spirit," "The Spirit in the World," "The Spirit in Man" and "The Triumph of the Spirit." The addresses were so full of teaching and so condensed that it would be impossible here to summarize them. The Church was filled with women who have learned to value the Quiet Day as a spiritual help. The Auxiliary is grateful to Mr. Cambridge for making it one to be remembered among our blessings, and is indebted to the Rector and members of St. Stephen's for their thoughtful preparation.

In February the Bishop of Hankow convoked a conference of the foreign women of his district. There were a score or more of us and we really didn't look so very different from an average auxiliary meeting in America, but the topics discussed were different from the ordinary "program meeting." We didn't deal much with sentiment and we didn't quote any books and we were quite fluent in our pronunciation of all proper nouns. Furthermore, we were very much in earnest and withal decidedly practical.

The first topic considered was entitled "The Christian Educational Requirement for the Wives of Chinese Workers." You are well aware that at home many people think that religion belongs more properly to woman's sphere and that the Tired Business Man shouldn't be expected to bother his head about such matters. Far otherwise here in the Antipodes. How can we get the wives to go to church is a question often discussed. And we are going a step farther and saying that Christianity begins at home and that would-be catechists must first convert their wives who can read the Bible and Prayer-Book and who have been baptized.

We also discussed the order of morning and evening prayer for day schools, and whether non-Christian students should be allowed to say the Creed. Another vital question was concerned with the requirements for admission to St. Phoebe's Training School for Deaconesses and other Church workers. The final business of the morning session was passing a resolution petitioning that women be represented on the Council of Advice.

The main business of the afternoon meeting was an informal discussion with the Bishop regarding the number of additional women workers at present urgently needed in the district, and how to present this need to the Church at home. Every one was convinced that there were potential missionaries in abundance at home if only the call could reach their ears and hearts.

For example, how many earnest Christian public school teachers were there who went to the Philippines a decade and more ago because they felt that their experience and training might count for more there than in America where well-qualified teachers abound? Many teachers rightly consider their vocation a missionary one, but reasoning *a fortiori* how much more so when followed in China where the need for Christian leaders is so acute? Think of the opportunities open this very minute in the missionary district of Hankow. In Changaha, the interesting capital of proud Hunan, two teachers are needed at once, one for primary work and the other to teach science in the new Union High and Normal School; in Shasi, a port on the Yang-tse largely untouched by foreign influence, another primary school teacher; at St. Hilda's, our splendid Diocesan High School with its beautiful new building and its many students, the need is pathetically pressing for three new teachers.

As we talked matters over that lowering February afternoon to the rhythmic chanting of the coolies at work on a "hong" next door and now again as I write this statement of our problems and needs and hopes, I feel perfectly sure that there at least sixty, or more probably six hundred, communicants at our beloved Church in this year of grace, any six of whom could well fill these six positions and would be glad to do so; if they understood that life here has many compensations. After you make up your mind to wrestle with the language other things come to compensate. We don't subsist on rice and rats, we don't live in such impossible houses as fancy paints, and though we don't have many "movies" we live in a pleasant way, and though we don't pretend to keep up with home styles in clothes (or slang) we aren't as queer and freakish as you may fear. There are many teachers over-burdened with the red tape and machinery of the huge school of the average American city, exhausted with all the outside requirements, the grade meetings, the general teachers' meetings, the minute and manifold reports—who nevertheless have a great love for children and young people and who regard the work of a teacher as a calling rich in opportunities for service to God and man. All such I advise corresponding with the Rt. Rev. Arthur S. Lloyd, D. D., of the Board of Missions, 281 Fourth Ave., New York.

Our need for other sorts of women is just as great. There are many women in America who have a talent for parish

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work of all sorts. If they could only realize the large scope for their talents in China, I'm sure they would consider offering themselves for work here. Changsha, Hankow and Shasi all need parish workers and Fuchang, the center of so much of the work of our mission, is also in need of two women to look after the parishes on the north of the Serpent Hill. Think of all the activities of parish work at home; fancy a clergyman trying to carry them on with only a Bible-woman to help him and then watch yourself to see whether you don't feel within you an impulse to come and help.

There remains the department of work that always makes the strongest appeal at home—the medical. A woman doctor to help Dr. James, four nurses for our big general hospital in Wuchang, two for the woman's department and two for the men's, a nurse to do dispensary work and district visitation in Shasi and another in Ichang. And here the opportunities for service are no less but rather greater than elsewhere, for the trained brain, the skilled hand, the loving heart of medical missionaries touch the Chinese as mere teaching and talking can not do.

It sounds like a large number—nineteen more women workers, for the district of Hankow, but America is large and China is large and why should our mission limp for lack of workers? Think it over and see what you *can* do.

The Brotherhood of St. Andrew

THE BROTHERHOOD OF ST. ANDREW IN THE DIOCESE OF LOS ANGELES.

Long Beach Juniors Graduate Into Seniors.

St. Luke's Junior Chapter at Long Beach has been one of the most persevering Junior chapters in the Diocese. Some months before the 1915 Convention, its members stirred up some of the men, and the Senior chapter was awakened from dormancy. The awakening was but temporary, apparently; but the Juniors were not discouraged. Quite recently about eight of their best members who had reached the age of 18, headed by Ernest Parks, who was one of the Speakers at the Junior Conference at the Los Angeles Convention, left the Junior chapter and took over the charter of the Seniors. They are interested in the work, their leader is in earnest, their Rector, Rev. A. G. H. Bode, is lending them his cheerful and prayerful help, and it will be a long time before it can again be said that the Senior chapter at Long Beach is dormant.

Meanwhile, the Junior chapter is going right along. Six or seven of the younger boys retain their membership in that chapter, and their director, Mr. Clare Rushmore, Sr., will see that the Junior chapter lives up to its old standards. Mr. Rushmore is a cripple, and has to go about in a chair. So the chapter meets at his residence every week.

Noonday Lenten Services.

The attendance at the Noonday Lenten services at St. Paul's Pro-Cathedral, Los Angeles, held daily during Lent, has this year been double what it has been previously. This result has been obtained through several means adopted by the Committee in charge, under the chairmanship of Mr. Colin M. Gair of St. Paul's Pro-Cathedral chapter. Instead of having a different preacher each day, as formerly, one strong speaker was selected from the clergy to take each week. The result has been a unity and continuity in the addresses heretofore lacking. More thorough preparation on the part of the speakers has also been possible, for under the former arrangement, tomorrow's speaker would not know until today, what the nature and subject matter of today's address would be. The Bishop, Rev. R. B. Gooden, Dean MacCormack, Rev. George Davidson, Rev. Chas. E. Deuel, Rev. A. W. N. Porter, Rev. Leslie E. Learned and Rev. Murray Bartlett have each given splendid addresses. A few of the clergy have done what they could to interest their congregations in these services, and that has helped. The Publicity Committee, under Allen Culver of St. John's Chapter, has secured considerable space in the newspapers, the Times, for example, publishing one photo and about 15 to 20 inches of news matter about the services each week—space which if bought, would cost $2.92 per inch at commercial rates, and then would be put among the advertising, where it would not attract so much attention. Some paid advertising has also been done, and best of all the services have been talked about. That helps more than any other advertising.

Law and Morals.

There were a number of lawyers present at the 22nd Monthly Churchman's Dinner at the Hotel Clark, Thursday evening, April 13th, aside from the President and 1st Vice-President of the Assembly, who are cogs in the wheel. Chief among them was the speaker of the evening, Mr. Herbert Goudge of the Los Angeles bar. He first of all presented working definitions of law and morals, these two fields comprising the subject of his address. Law, he said, has to do with the protection of rights, morals with the enforcement of duties. He pointed out the danger of bringing into disrepute both law and morals in the enactment of the numberless penal statutes which result in a condition wherein almost every man is a lawbreaker. He criticized the system whereby a mere majority can make an act a crime, and cited many examples. The address was very scholarly. Bishop Johnson, who was present, spoke briefly on the same subject from another angle. There was a very good attendance, due largely to industrious use of the telephone by Mr. E. D. Williams, Chairman of the Committee.

PAROCHIAL OPPORTUNITIES IN CATHEDRAL RESPONSIBILITY

By the Rev. W. M. Bours.

Almost incalculable opportunities to extend the benedictions of grace arise in the demands for follow-up work among persons who have passed through the San Francisco Public Institutions. While work at these institutions is a Cathedral responsibility and the homes of the ecclesiastically unattached canonically constitute Cathedral ground, the transference of such responsibility to the parishes, in which they are respectively located, could be made a valuable parochial spiritual asset.

If the desire of those who are willing and able to engage in good work among municipal charges could be capitalized along practicable lines, it would be a large contribution toward Church extension. In a city like San Francisco, *visitation* of the institutions is greatly overdone, as they become a convenient laboratory for working out every religious theory under the sun. In the case of an unbaptized patient, whom it was hoped would see her way to being baptized, five sets of workers presenting the matter from as many different points of view left her mind in a state of hopeless confusion. What is, however, urgently needed to make the Church's Cathedral efforts in the municipal institution more widely effective is *judicious co-operative follow-up work* among persons leaving these institutions. There is in fact more work to do in San Francisco than the Church has *active* hands to do it; and, as it is, much more could be done, if the hammer strokes were inevitably made in the right place. The writer well remembers an impressive plea made at Middletown, Connecticut, to the Berkeley Divinity School students, by Miss Julia C. Emery, sister of the Archdeacon of California, not to waste time and energy in their future ministry over small things that count for little in the Father's business, but to put the stress of work where ministerial labor will do the most toward advancing the Kingdom of God.

A few details of follow-up work, mostly done by the Chaplain's already over-burdened Assistant, will emphasize the pertinency of this appeal. At the home of one patient, ten children were baptized. At the home of a young woman, who was baptized at the hospital, three sisters and two brothers were baptized, leaving three older children yet to be led to baptism. The whole family of a tubercular patient, who himself was baptized at the hospital, was later baptized at home; his wife and three children, her step-brother, her mother and step-father. This family removed from the City, after the patient's death and upon their recent return communicated with the Chaplain and requested visitation. In the case of a woman whose husband lay dying at the hospital, while her baby was awaiting surgical treatment at another city hospital, both she and the baby unbaptized, upon realizing that her husband would not regain consciousness, and beyond medical aid, left his bedside with the Chaplain, and after receiving emergency instruction, the painful experience being in itself a spiritual preparation, was herself and her child baptized. She also, some weeks after her husband's burial, followed-up the Chaplain with a request for visitation.

At the Relief Home are about 1400 inmates, at the hospital about 600 patients. Among these 2000 the Church has at the present time 115 communicants and others who receive constant pastoral attention. In order to conserve their spiritual interests in the weekly bed-to-bed canvass, in the weekly public services, in the public and private celebrations of the Holy Communion — besides the constant advance work attempted — there is left practically no time, especially in view of the Chaplain's other official responsibilities, to do *systematic follow-up work.*

What a vision of blessedness to the Church and to many a burdened and sorrowing soul do such specifications of opportunity unfold to Churchmen and Churchwomen who are ready to express their Christianity in works of mercy!

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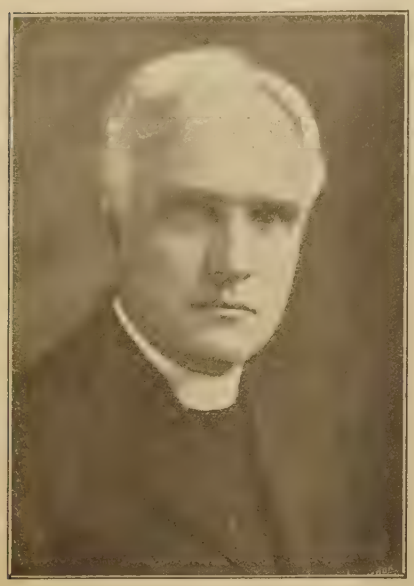
Religious Education



Rev. H. H. POWELL. D. D.
Diocesan Superintendent of Religious Education

The work of the Diocesan Superintendent of Christian Education is proving its worth to the Sunday Schools and parishes of the Diocese. Since assuming the office in September Dr. Powell has preached in nearly all the Churches in the diocese, telling what the Church is doing in the work of Education and urging a greater interest in Sunday Schools.

After the Exposition closed, the Board of Christian Education decided to organize Teacher Training Classes and these began work after the Christmas holidays. There were three such classes meeting weekly, one in East Oakland, one in St. Luke's, San Francisco and one in San Jose. In all of these places Dr. Powell gave a course of instruction on the Historical Geography of the Holy Land.

During Lent the classes were suspended to concentrate attention and interest in the work of Miss Crosby, but they will be resumed in the near future; the dates have not yet been definitely decided.

To keep up the interest already begun in Bible study, and yet not to interfere with Miss Crosby's classes in Mission study, Dr. Powell gave a course of addresses on the Bible in Holy Innocent's Church, Oakland, on Wednesday afternoons in Lent, and these were repeated on Wednesday evenings in St. Paul's, Oakland, and on Thursday evenings in Trinity Church Rectory in Menlo Park. All of these meetings were well attended.

Dr. Powell has been invited to give two courses of lectures at the Summer School for Sunday School Workers to be held in Victoria, B. C., during the second week in July.

THE DIOCESAN SUMMER SCHOOL.

The Summer School of the Diocese of California will center again at the Cathedral Close, Taylor and California Streets, San Francisco, where all who have attended past sessions of the school so love to gather.

The time set by the Board of Christian Education is June 19 to 23, and the main subjects for this year are Old Testament, Devotional Bible Study, Christian Doctrine, Religious Pedagogy and the Sunday School. There will be grade conferences in the afternoon, and lectures on vital subjects by prominent speakers in the evening.

A complete program will be in the June issue of *The Pacific Churchman*, and programs will be available in the latter part of May. Anyone desiring further information should write Miss Fiedler, 1215 Sacramento Street, San Francisco. Why not send parish delegates, as they are doing all over the country to the Missionary Education conferences with such success?

YOUNG PEOPLE'S ORGANIZATIONS.

This phase of religious education will have a place on the programs of the Spring Convocations. It is desired that all who have been at all successful along such lines, or desire to undertake or promote such work, attend that session of this convocation. Several parishes in the Diocese are doing most creditable work, but no one is so successful but that it should improve. Trinity Church, San Jose; St. Clement's and St. Mark's, Berkeley; St. John's, Ross; Christ Church, Sausalito; Trinity, Oakland; Good Samaritan and Canon Kip, San Francisco, are among those parishes.

THE PRIMARY GRADE.

This series on primary work began in the March issue. Mrs. Wakefield, superintendent of the Primary Department, Trinity Church, San Jose, wrote the first papers. The following, by Mrs. McCollister of Calvary Church, Santa Cruz, equally well-defined and successful work is done with an entirely different course. It is the purpose of these articles to clear the way for many earnest, faithful teachers of little children, too far from book centers to seek out for themselves just the kind of book or course they would like to use. If fuller information is desired upon any one book referred to, or course described, either the writer of the article or the Educational Secretary will gladly respond.

As said before, it is hoped that other primary teachers will send in the good things they have found. Miss Best, of St. Mark's Church, Berkeley, has signified her intention to follow with a paper on the new primary course being tried out by the General Board of Religious Education. No comment on this work is needed. The papers speak for themselves.

CAROLINE L. FIEDLER,
Educational Secretary,
1215 Sacramento St.

RE-OPENING UNDER NEW MANAGEMENT.

There are three main facts about this Re-Opening. First, the formation of the Sunday School, second, the Order of Service, and third, the description of the course of lessons used. Owing to the third fact, the first and second became thriving and grew profitable.

Formation of Sunday School.

This is the story of the "Re-Opening under new management" of the primary department of a Sunday School in a small city. The "manager" soon realized that neither love nor money could obtain any trained teachers. So five young women, between the ages of eighteen and twenty, one grandmother, one girl fifteen, just preparing for confirmation, and as many mothers as were able, were asked to come and help. One qualification evident in each of these, was that she dearly loved little children. The first five became regular teachers. One had a gift for playing the piano, so that the children could not help but sing. The candidate for confirmation was the Secretary and Treasurer. The mothers helped with hats and coats and shy spells.

Sweet little grandmother was our comfort. She was always present and was an exceptionally efficient substitute teacher. Enough kindergarten chairs were secured. Each teacher taught from five to ten children. A painstaking search for a good manual decided that we should use Miss Florence U. Palmer's "One Year of Sunday School Lessons for Young Children." Also the fascinating little pink envelope of the Duplex Envelope System proved a wonderful charm in reminding the children to be regular in their offerings. The first Sunday morning has arrived.

The offering is taken at the beginning. This relieves little hands and thoughts from the care and excitement of accidental droppings on the floor. After the opening service the children take up their little chairs and march to form the class circle around each teacher. In pleasant weather the two older classes meet out doors.

While the lesson is being taught, the Secretary takes the roll, being careful, in no way, to attract the attention of the children. At half past ten she passes the books and the exact number of pictures and stickers needed by each class. The covers of the note books are stiff, so that no tables are needed. The highest class is provided with pencils, in order to write in a few words about the lesson. In this class also parts of the Catechism are taught. Monitors are chosen each month to collect the books and carry them to the secretary's table. This is a reward for good attendance and behaviour. For closing, the children march with their chairs. Each class forms a row, with the teacher at the end. Th pianist plays a march for each moving of the chairs, thereby avoiding any confusion.

In the meantime the superintendent has written upon the blackboard a few concise sentences, in review of the last three or four lessons. The Golden Text is called for. Several carefully selected questions are asked and individual answers required. The words are added to the blackboard about the day's lesson. All these five lessons are different illustrations and stories about the same principle of right living. As for example, "Obedience." The blackboard is not used every Sunday. Often some object, such as a bulb, a seed, a flower or a clock is selected.

Great care must be taken to have all eyes and ears attentive to the superintendent. For upon the right handling of this review work the two most important tasks of the Sunday School are accomplished. The children get a deep lasting impression of the lesson, and the teacher, without realizing gains a fine pedagogical insight into "How to Teach." This is the quickest and surest method for providing the Sunday School with young, enthusiastic and efficient teachers. After a brief closing service the good-bye song is sung and a march played. Each teacher speaks a personal "good-bye" to each of her own little pupils.

Order of Service.

Song—Appropriate to Church season.
Offering—(Song, Marching) "Hear the Pennies Dropping."
Repeat in Unison—"The Lord is in His Holy Temple, let all the earth keep silence

before Him." "I was glad when they said, 'Let us go into the House of the Lord'." "This is the day that the Lord hath made. Let us rejoice and be glad in it." The Gloria.

Teacher—"Let us pray." In unison (all kneeling)

"Let us kneel and fold our hands, let us close our eyes and bow our heads as Angels do, when they pray to God. Let us be very still."

Song before prayer (kneeling).

In unison—"Our Father."

Song (standing)—"Father, we thank Thee."

In unison—"The Twenty-Third Psalm."

In unison—The Children's Creed—

"I believe in God above,
I believe in Jesus' love;
I believe His spirit too
Comes to teach me what to do.
I believe that I must be
Good and true, dear Lord, like Thee."

Songs chosen by the children; lesson, new and review; song, "Good-Bye"; Act of Love (kneeling), "O Jesus I love Thee, I want to love Thee more"; Benediction (sung kneeling)

"O give Thy angels charge over us.
To keep us in all our ways."

March played as children march out.

BEATRICE SNOW MCCOLLESTER,
Calvary Church, Santa Cruz, California.

To be continued

THE MIRACLE OF THE BIRD.

From "Miracle Joyeux," by Frank Norris.

They were talking—the two old Syrian men, Jerome and Mervius—about "the carpenter's son" who had, years ago, "made such a stir in the country," Old Jerome had received a copy of a letter written by "Peter the fisherman" who used to have his nets "over in the big lake where the vineyards are," Jerome told Mervius. He was older than Mervius, who was himself past seventy, and he had known Peter and bought fish of him every week until he had left his nets to follow the carpenter's son through the country.

"He was a good fisherman," said old Jerome, "and his fish were always fresh. I was sorry when he went away."

Jerome did not believe a word about "the Christ" and His "miracles," and the resurrection of which Peter had written in this letter. He was, to him, only the carpenter's son; he knew all his folks, just common people; and his father had built Jerome's corn bin, and some stalls in his brother's barn, in the next village. The son was only a dreamer, he told Mervius, and had come to a bad end.

But Mervius believed. He had himself witnessed a lovely miracle, wonderful! and in his heart was a very precious thing, kept even as Mary-Mother had kept the sacred things she knew about her baby Jesus. But now he was going to tell his old friend about it, and perhaps he would believe at last.

This is the way it is told in "*Miracle Joyeux*," a beautiful story with pictures that make you feel that you have seen it all yourself:—

"I have read this letter," said Mervius. "Peter was not always with the carpenter's son. One thing he has left out—one thing that I saw."

"That *you* saw!" exclaimed old Jerome.

Mervius nodded.

"I saw this man once."

"The carpenter's son?"

"Yes, once, and I saw him smile. You notice this letter never makes record of him smiling."

"I know."

"I saw him smile."

"As how?"

"It was a long time ago," said Mervius. "I was a lad. For the children of our village—that is to say, my little cousin Joanna, seven years old, my brother Simon, the potter's little son, Septimus, a lad named Joseph, whose father was the olive presser of the district, and myself—the village bleach-green was the playground.

"This bleach-green was a great meadow by the brook, on the other side were my father's sheepfolds. It belonged to the fuller of the village. After the weaving the women used to bring here their webs of cloth to be whitened.

"It was a holiday and the five of us children were at our play along the banks of the little brook. Across the brook was the road that led to the city, and back of us the bleach-green was one shimmer of white, great drifts of white cloth, billowing and rippling as the breeze stirred under them. They were weighted down at the corners by huge round stones. I have never forgotten that bleach-green.

"I remember that day we had found a bank of clay, and the potter's son, Septimus, showed us how to model the stuff into pots and drinking vessels, and afterwards into the form of animals, dogs, fishes, and the lame cow that belonged to the widow at the end of the village.

"Joanna—she was younger than all the rest of us—was fashioning little birds, clumsy, dauby little lumps of wet clay without much form. She was very proud of them and set them in a row upon a stick, and called for us to look at them. As boys will, we made fun of her little, clumsy birds, because she was a girl, and Simon, my brother, said:

"'Hoh, those aren't like birds at all. More like bull-frogs, I guess. *I'll* show you!'

"He and the rest of us took to making all manner of birds, pigeons, hawks, chickens and the like. Septimus executed a veritable masterpiece, a sort of peacock with tail spread which was very like, and which he declared he would take to his father's kiln to have baked. We all exclaimed over this marvel, and gathered about Septimus, praising him and his work, and poor little Joanna and her foolish, dauby lumps were forgotten. Then we all made peacocks and set them in a row and compared them with each other's. Joanna sat apart, looking at us through her tears. Then she said timid like and half to herself, 'I think my birds are pretty, too.'

"'Hoh,' says Septimus, 'look at Joanna's bull-frogs! Hoh! you are only a girl, you don't know anything. I think you had better go home. We don't like to play with girls.'

"She was too brave to let us see her cry, but she got up and was just about going home across the bleach-green—in the green aisles between the webs of cloth—when Simon said:

"'Look, quick, Mervius! Here comes that man that father spoke about, the carpenter's son who has made such a stir.' And he pointed across the brook, down the road that runs from the city over towards the lake, the same lake where you say this Peter used to fish. Joanna stopped and looked where he pointed; so did we all. I saw the man, the carpenter's son, whom Simon meant, and knew at once that it was he."

Old Jerome interrupted: "You had never seen him before. How did you know it was he?"

Mervius shook his head. "It was he. How could I tell? I don't know. I knew it was he."

"What did he look like?" asked Jerome.

Mervius paused. There was silence. "Not at all extraordinary," said Mervius, at length. "His face was that of a peas-

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ant, sunbrowned, touched, perhaps, with a certain calmness. That was all. A face neither sad nor glad, calm merely. He was dressed as you and I are now—as a peasant—and his hands were those of a worker. Only his head was bare. There was nothing extraordinary about the man. He was young and his face was smooth."

"Yet you knew it was he?"

"Yes, I knew it was he. He came up slowly along the road near the brook where we children were sitting. He walked as any traveller along those roads might, not thoughtful nor abstracted, but minding his steps and looking about the country. The prettier things, I noted, seemed to attract him, and I particularly remember his stopping to look at a cherry tree in full bloom and smelling at its blossoms. Once, too, he stopped and thrust out of the way a twig that had fallen across a little ant-heap. When he had come opposite us, he noticed us all standing there and looking at him quietly across the brook, and he came down and stood on the other bank and asked us for a drink. There was a cup in an old bucket not far away that was kept there for those who worked on the bleach-green. I ran to fetch it and when I had come back, the carpenter's son had crossed the brook and was sitting on the bank and all the children were about him. He had little Joanna on his knee, and she had forgotten to cry. He drank out of the cup I gave him, and fell to asking us what we had been doing. Then we all cried out together and showed him our famous array of clay peacocks."

"And you were that familiar with him?" said old Jerome.

"He seemed like another child to us," answered Mervius. "We were all about him, on his shoulders, on his knees, in his arms, and Joanna in his lap—she had forgotten to cry.

"'See! See my birds,' she said. She had her arms around his neck. 'They said they were not pretty. They are pretty, aren't they, quite as pretty as theirs?'

"'Prettier, prettier,' he said. 'Look now.' He set our little clay birds before him in a row. First, mine; then Simon's, then those of Joseph and of Septimus, then one of Joanna's little shapeless lumps. He looked at them and at last touched the one that Joanna had made, with his finger-tip—then—Did you ever see when corn is popping, how the grain swells, swells, swells, then bursts forth into whiteness? So it was then. No sooner had that little bird of Joanna felt the touch of his finger than it awakened into life and became a live bird—and white, white as the sunshine, a beautiful little white bird that flew upward on the instant, with a tiny glad note of song. We children all shouted aloud and Joanna danced and clapped her hands. And then it was that the carpenter's son smiled. He looked at her as she looked up at that soaring white bird, and smiled, smiled just once, and then fell calm again.

"He rose to go, but we hung about him and clamored for him to stay.

"'No,' he said, as he kissed us all. 'I must go up to the city.' He crossed the brook and looked back at us.

"'Can't we go with you?' we cried to him. He shook his head.

"'Where I am going you cannot go. But,' he added, 'I am going to make a place for just such as you.'

"'And you'll come again?' we cried.

"'Yes, yes, I shall come again.' Then he went away, though often looking back and waving his hand to us. What we said after he had gone I don't know. How we felt I cannot express. Long time and in silence we stood there watching until his figure vanished around a bend in the road. Then we turned and went home across the bleach-green, through the green aisles between the webs of white cloth. We never told what had happened. That was just for ourselves alone. The same evening we heard of a great wonder that had been worked at a marriage in a town near by, water turned to wine, and a little later another, a man blind from his birth suddenly made to see. What did we care? He had not smiled upon those others, those people at the marriage, that crowd in the market place. What did we care?"

"And you saw that?"

Mervius nodded, but old Jerome shook his head in the manner of one who is not willing to be convinced.

But at least Mervius had given the old man something to think about, and let us hope that between Mervius and Peter, the good and honest fisherman, he finally did believe in *The Christ*. J. H. S. B.

Dear children, who read this story, sent us by one who loves children, but who can no longer hear their voices, she, as did the writer of the story, wishes you to realize the love and sympathy of our Savior, Jesus, for all His children in their joys and in their sorrows and disappointments, and also to teach us not to cause sorrow for any who do the best they can by laughing at their feeble efforts. We should always try to do our best and encourage others, who may not be able to do as well as we, by helping them to do better. It was Jesus who gave us the Golden Rule of life, "to do unto others as we would have them do to us."

EDITOR.

"BECAUSE I LIVE YE SHALL LIVE ALSO."

We rejoice in life because it seems to be carrying us somewhere; because its darkness seems to be rolling on towards light, and even its pain to be moving on to a hidden joy.

This is exactly what Jesus does for us by His Resurrection. Having the keys of death and hell, He comes to us as we are drawing near to death, and He opens the doors on both sides of it, and lets us look through it, and shows us immortality. Not merely He lives for ever, but so shall we: for us, too, death shall be, not an end, but an experience; and beyond it for us, just as for Him, stretches immortality.

Because He lives, we shall live also.

Phillips Brooks.

EASTER AT THE CATHEDRAL.

The thronged Good Friday services pointed towards record attendances at the Cathedral on Easter Day, and the signs were abundantly fulfilled. It has been estimated that nearly 1500 were present at 11, and the Crypt was again filled at night. The offering, inclusive of the gift mentioned by the Bishop (from a member of the Chapter) is something over $7,000.00. Only the interest of the special gift will be available, as it goes toward the endowment. Best of all is the spirit of unity and co-operation which prevails in the Cathedral. The outlook for growth is delightfully encouraging in every way.

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Literature of the Day

The Faith of the Cross. Bishop Rhinelander. Longmans. $1.20 net.

The Bishop says at the outset, in the clearest most definite way, "My whole purpose in these lectures is exposition in the most literal sense. My intention is neither to restate or reform Apostolic doctrine but simply to rehearse it. I am convinced that the great religious need of our day is that the gospel of Christ be made, as someone has lately put it 'not palatable but only plain.'" The book is singularly true to this purpose right through and in this regard offers a striking contrast to so much of the well intentioned religious literature of these days, that wanders about from Dan to Beersheba but seldom arrives,—anywhere. At page 110, there is a fine passage showing the way by which Christ condemned sin in our flesh "by making that flesh and none other an adequate expression of God's own perfect character. This very flesh, this common clay, was all that He had. Out of it and in it, He was to bring perfection, a manhood at one with God. That was his work and he did it." A building may not be sampled by a stone out of its walls, nor can the merits of a book be indicated by detached sentences. Yet the above may afford some index to the Bishop's methods and show that he is not blindly following paths beaten into weary monotonous futility by the uncountable regiment of expositors. For it is full of the ripened spiritual wisdom that, born of experience and insight, ministers very real help and continuous refreshment to the pilgrims of the Way symbolized by the Cross of our Lord.

Life's Journey. Bishop Montgomery. Longmans. 90 cents.

The Bishop of London writes an introduction to this work. He read the work "almost at a sitting" and felt not only "I want to be a better man," but "I feel encouraged to try to be a better man." Bishop Ingram is not in the habit of using vain words and speaking at random. That goes without saying. But the book rises to the level of the expectation he thus creates. It not only encourages, not merely kindles a want, but is full of very practical and deeply spiritual instruction as to how this want may be realized. Moreover it is a guide for Life's Journey, not merely for one section of it.

The Fellowship of Paradise. F. W. Drake. Longmans. 20 cents.

The author says: "At the special request of many, these chapters on Death and Paradise are reprinted from the 'Way of Fellowship' in the hope that it may help to confirm the faith and brighten the hope of those to whom the war has brought the sorrow of sudden bereavement." The "Way of Fellowship" was noticed in these columns on its publication, and we can only repeat that the book is one of singular force and spiritual insight, and to say that this section of it cannot fail to minister truest consolation to those sorrowing for the lost under any circumstances and we are sure it will be treasured by anyone suffering in this war.

The Pulpit. ..Its Place and Function. Bishop Brewster. Longmans. 20 cents net.

Addresses to the clergy of Connecticut in preparation for a preaching mission, full of wise thought, devotion, and earnest inspiring counsel, good for all time beyond the occasion that produced it.

The Three Great Religious Leaders of Oxford and Their Movements. Wyclif, Wesley, Newman. By S. P. Cadman. MacMillan's. $2.50.

From the Fourteenth Century to the verge of the Twentieth is a remarkably "far cry," and the "Leaders" are about as remote from each other in their personalities as in time. The conditions, too, that drove them to attempt the healing of the open sores of their times, had little in common beyond the one fact that in all three periods there was a practical ignoring of whatever message the Church was delivering to the people, resulting in suspension of her spiritual life both as regards clergy and people, a creeping deadly paralysis, threatening not merely the extinction of energy, but the consciousness of any pressing need for its exertion in the cause of God. This was largely characteristic of each of the periods the author has selected. Characteristic also of each of the men he has chosen that they became possessed of a mastering consciousness that there was a very special work for them to do and that woe would surely be their portion if they did not gird themselves to the doing of it with all their mind and all their soul. Wyclif had an indomitable will, which harmonized his strong and varied gifts and directed them upon special lines of action. Amid the mire and malignancy of his environment, he pushed onward and cleared the path for those who had less initiative." (Page 160.) What his "environment" was, how he fought against the influences and labored on to his goal, Mr. Cadman has told with great detail and on the whole with great lucidity. But his essay on Wyclif is largely a history of this "environment." There are brilliant word sketches of the notable events, of the notable men of the period, researches into origins, summings up of causes issuing in results which the author attributed to Wyclif. There is very much beside Wyclif in the essay, some things which do not appear to have a very direct bearing on the main point, yet it is all interesting and pleasant reading. There is a remarkably good essay on Wyclif in Bishop Creighton's Historical Essays and Reviews, page 173, and by the way, he spells "Wicklif," as does Lechler, whom Mr. Cadman quotes largely. As to the essays on John Wesley and John Henry Newman, they are very interesting, very ably written, but do not seem to add much to existing sources of information, either as to facts or mental analysis. In the face of all that has been written about Newman by men well fitted to traverse the intricacies of his thought and examine into the main springs of his life, it surely required no little courage and research to make an attempt at further illumination. Wilfrid Ward's recent and voluminous "Life of Newman" seemed to have left nothing untold and Miss Mozley has done as much for the earlier days. R. H. Hutton's speculations summed up Newman in a wonderful monograph which no one has equalled, much less excelled. And then, is there not the Apologia? So far as the main facts about Newman's life are concerned, Mr. Cadman is not far astray, but when he begins to generalize about "The Movement"—according to the title page "Newman's Movement"—if he means "The Oxford Movement," there is Newman's own word that Keble was the "true and primary author of the Oxford Movement." But Newman became the inspirer of its motives and the general director of its aims and energies. It is not possible to go at length into the merits or otherwise of this last essay, but at any rate one may record dissent from Mr. Cadman's estimate on more points than one. If one may venture to say so, the whole book would have gained in every way by a more rigid compression, less about environment and contemporaries, so that the central figure might have stood out in sharp definition. Still the book is interesting, and may move some of its readers to make further efforts after knowledge of these three men. Lastly, we demur to the definite article in the title, "The Three Religious Leaders of Oxford," for it does really seem that there must have been others during those six long centuries between Wyclif and Newman.

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The Attitude of the Church During War. Bishop H. R. Ryle. 35 cents. Longmans.

The Conception of the Church. F. G. Simpson, D. D., Canon of St. Paul's, London. Longmans. 35 cents.

Both of these pamphlets are well worth reading, but there does not appear to be any special illumination in either.

H. H.

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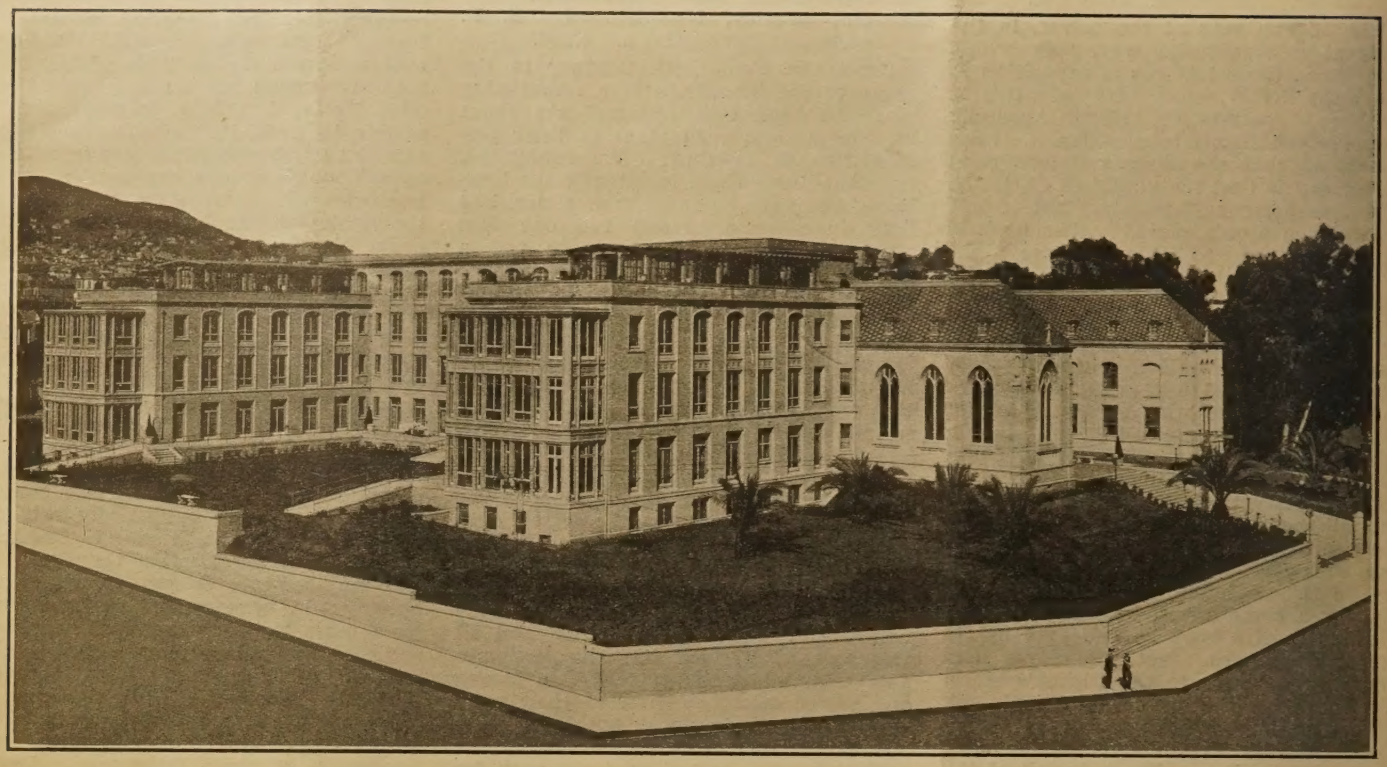

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